

God are slow to take hold of festivals and such like revelry, and those who do not make a rule to study God's word, but who take man's word, are the ones who usually take up all the new fastness of the world. The Brethren church in its incipency knew nothing of suppers, festivals, and such like, but now in many places we find it apace with the fastest church of the age.

Why is it that these people who advocate festivals, etc., will pay their obligations to their state and county without making a festival to raise the money to pay it with, and the same may be said of their families and self, but when it comes to paying their highest obligation, that is to God, then they rebel and make a festival, or entertainment or supper to have the world pay their highest and most holy obligation? I would take this as an insult if it were offered to me in such a way, and I assure those who have more zeal than knowledge that such gifts do not ascend to God as a sweet savor unto him.

I think if a man must resort to a festival, supper, or entertainment to keep up expenses, he had best apply the proceeds to himself and pay the Lord's dues in an honorable way. The law required the first and best of all the land for the Lord's purpose, but modern Christianity has reversed the order and takes out the first and best for self and then if not enough is left, they resort to festivals and other foolishness to raise the Lord's dues. It takes a mean man to resort to such methods for God's work and better methods for himself, and if those who so misappropriate their time, talents and means would stop and think that revelry in all forms is condemned, and that God wrote Belshazzar's doom at a festival they might not care to go any further in this work. The Lord deliver the Brethren church from this deadly serpent! The Lord open the eyes of the half dead and dying! To keep unspotted from the world, and shun the appearance of evil is living a holy life unto God. The little foxes are the ones that Satan uses to go out on the branches that will not bear the old fox. The old fox would be killed or looked upon with horror and disdain, but the little ones may be played, but see the harm even these little ones do. Many a man would resist a rope if you were to try to lead him to perdition with it, but the same man may be led by a hair by the devil wheresoever he listeth. The church is getting wild for money and most every means is employed to secure it. Well did Paul say the love of money is the root of all evil. Men will sacrifice their religion for money. They will lower the standard of the cross of

Christ for money. They bring reproach upon the church for money, and I am inclined to believe that the very devil will preach if he is given money enough. I believe that he will become a church member if he is allowed to have his own way in the church. Yea, I believe the devil will live a moral life and teach morality, if by that means he may have men and women become worldly and keep Christ out of their lives and hearts. The crowd may be with the festival, but Christ is not with the crowd and never was.

There was a whole world of wicked and worldly people to eight righteous ones. There was a whole city or two of worldlings to four of God's people. There were four hundred and fifty false prophets to one true prophet in Baal's day. It was the same in Daniel's time. In the days of Christ and the apostles and in the days of the martyrs the same. And if Christ's words be true, which we all dare not deny we must conclude that "few shall be saved," and that not all who say "Lord, Lord, shall enter the kingdom of God." And "many are called but few chosen." We boast of a safe baptism, but this can do us no good at all unless all other things are safe.

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INFANT BAPTISM.

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In the "Pittsburg Commercial Gazette," Wednesday, Feb. 19, there appears a report of the second days' session of the Pittsburg Southern Lutheran Synod. Among the papers read before this body was one on "Infant Baptism, its Efficiency and Power," by Rev. Samuel Schwarm Ph. D. Says the report, "Infant baptism was favored not because the young can appreciate the faith, but as an aid in establishing a more conventional feeling between the child and God."

The Dr., if the report is correct, is evidently more candid than the majority of the scholars in the communion of the Pedo-Baptist churches. Whatsoever may be held in the way of private view, the religious bodies practicing the sprinkling of infants for baptism, are expected to believe that baptism is a sacrament, in which we are washed in water, in the name of the Father, and of the Son, and of the Holy Ghost; indicating and sealing our union with Christ, our enjoyment of the blessings of the Covenant of Grace, and our engagement to be the Lord's children. Now, how all this can be made to consist with the sprinkling of water on the face of an innocent babe, and the pronouncement of such an act Christian baptism,

is a problem which, thank God, I am not obliged to solve.

Clearer declarations that baptism is a sinner's rite cannot be found than those contained in the several catechisms of the Pedo Baptist churches; and yet the very people who have vowed before God, and assembled human witnesses, to maintain and defend the principles of these confessions, suffer their pure and sinless offspring to be treated as the vilest and most squalid wretch, who has made himself miserable, and debased, and unclean, by his own actual guilt; perhaps, as Dr. Schwarm avers, to "aid in establishing a more conventional feeling toward God," if, even, the child may not be able to appreciate the faith. But Peter surely knew of far more telling accompaniments to the sacred ordinance when with it he joins repentance and on the two, thus united, announces promises of the remission of sins and the gift of the Holy Ghost.

But Dr. Schwarm is honest, and along the line of advantage growing out of what he is willing to substitute for baptism, only hopes that the children of the church may by and by, learn to appreciate the faith and become established in those feelings toward God which may, perchance, be developed by their education in the theology taught with reference to their so-called baptism. Here indeed we have the only apparent "Efficiency and Power of Infant Baptism."

What a sweet lesson we may learn from our Divine Master. The stainless, guiltless children press toward him to receive his word and smile. The disciples object to their going before his presence. But the precious Christ rebukes the objection and tells the little ones to come. Then passing by the sinner's rite, he lovingly lays his hands upon their heads and blesses them. Here is the beautiful emphasis given to his former action when, to John's objection to his own baptism he replies as the sinner's substitute, "Thus it becometh me to fulfil all righteousness."

Meyersdale, Pa.

"CHRISTIANITY is the hope of the future." These words were written on the banner of the Okayama Orphanage, which hung outside the veranda of a hotel in Hiroshima as thirty thousand Japanese soldiers, bound for the seat of war, filed by. On the veranda, a band of musicians from the Orphanage played and sang patriotic songs. "Long live Japan?" shouted the orphan boys; and the soldiers responded, "Long live Christianity!"—*Ex.*

THE Lord gives His blessings as He gives the fruits of the earth—not to those that wish but to those that labor.